had come to the ears of Lieutenant-Colonel P. T. Etherton, local British Consul-General and Political Resident, who made haste to point out "that the advantages to be gained were out of all proportion to the danger incurred. . . ." The Titai is said to have agreed, the Russians are said to have been "checkmated," and (unsaid) the industrial development of Kashgar was retarded for another stretch of years. This is a sample of the sort of thing that has long been holding back Sinkiang development.

Yet it is doubtful whether the tribesmen of the Sinkiang steppes and oases spent much time yearning for progress as such. They clung to their time-honored ways, and a thousand years more or less seemed to bring little change or concern. For Sinkiang did have color and charm —charm especially of a human, a warm temperament. A perfect host might sometimes put his wife or pretty daughter at the disposal of an overnight guest but paradoxically the modesty of a woman was protected by a face veil. A wealthy khan might expand his harem until it almost rivaled that of Yakub Beg, self-made "King of Kashgar," who maintained three hundred favorites in state and always took at least four with him on his trips to outlying areas. At Sinkiang merry-makings, as befitted a nomad's paradise, mare's milk was quaffed with gusto and horse meat was regarded an expensive luxury. A fortune-teller was always ready to deal out prosperity for the throng of a local bazaar; somewhere near by a tambourine would jingle merrily; and a samovar was usually singing its own happy song. Urghur, Mongol, Kazakh, and Son of Han, all and more, mingled, yet maintained their own traditions; and religion ran the gamut—from Mohammedanism, Lamaist Buddhism, and ancient Manichaeism to Christianity.

But in the old Sinkiang, as has too often been the case elsewhere, along with the enchanting and the bizarre there were poverty, cruelty, and crime. The Sinkiang peasant in most cases made his home in a dirty, mud-wood hovel or, on the steppe, in a primitive, tent-like abode. It was at times hard going for him to scrape up enough food on which to feed himself and his family, and often he took to begging and to thievery, only to be apportioned harsh punishment. It was not unusual for a servant, caught stealing, to have his fingers or part of his tongue

185 of soldiers and workers have been working day and night on part of the public works scheduled to be completed by the end of this year. This includes the building of four asphalt roads of over 1000 meters, several macadamized roads of 1500 meters and the modernization of buildings. . . . Over 1,000 old and dilapidated houses are to be torn down and rebuilt, and some 1,800 new houses put up in the new civic center."

735 The Sinkiang representative on China's National Political Council, Sheng Shih-chi, pointed out during the fall of 1942 that there are no beggars in Sinkiang; I heard the same thing from Chinese Moslems when I was in Kansu Province in 1940. At that time one Moslem, a Lan-chou vendor of Sinkiang raisins and Soviet lump sugar, made pointed examples of one of the city's numerous ragged and grimy child indigents and of a nearby beggar cripple, both whining with hands outstretched. "*Tsai Hsin-chiang mei-yu-liao*" ("That doesn't happen in Sinkiang"), he commented with a shake of the head. Tales that filtered through to Lan-chou in 1939 and 1940 painted Sinkiang in a favorable [464] light indeed. The shortage of labor, the abundance of land and resources, the crying reconstruction needs, and the progressive point of view of the administration in Sinkiang all tend to corroborate Sheng Shih-chi's assertion.

175 Sinkiang's transformation in the past decade may not appear miraculous in terms of superficial material measurements. The task of domestic reconstruction is not nearly complete; and at least partial credit for what has been accomplished is due to outside aid. Yet, with all this, unswerving and successful application of her Six Great Policies has put the New Sinkiang and the interfusion of frontier races inhabiting the region among the major phenomena of this age. In the years between 1937 and 1943 the province cast aside five centuries of decadence and began to play a unique and vigorous part in modern living. Now, in the midst of a magnificently intermingled old and new—the Sinkiang newspaper hawked in a native bazaar, the phone call to Chungking from a picturesque yamen, an airplane flight over the old Silk Road —the Sinkiang people have shown their eagerness to join in the fashioning of a better world life.

3: Skrine G-3 (1922-1924) 1926 All Sinkiang All

In some ways the Tarim Basin is more than old-fashioned—it is mediæval. I remember reading the late Elroy Flecker's play "Hassan" and being charmed with its poetry, but a little superior about the romantic glamour which it evidently had for London audiences—the Golden Road to Samarkand, and so on.

"Samarkand's nothing," I wrote in a letter home. "Here at Kashgar we are twice as far beyond Samarkand as Samarkand is far from London. After all, the city of Tamerlane is directly connected with Charing Cross by steamship and railway, whereas if you want to come to Kashgar you must undertake a real caravan-journey, and a long one too. Even before the days of railways and steamships the caravan journey from Baghdad to Samarkand was not half as long as that from China Proper to this place by Shensi, Tunhwang and Keriya, which is still used occasionally by camel caravans bringing Chinese tea and silks. Then there is the still longer, though cooler, north road across the Mongolian steppes, along which an old Chinese carrier came the other day. He left railhead with his camels last September and turned up smiling in June, talking of his nine months' journey as if it had been a week-end trip. He told me that he had marched for fifty days once without seeing a human being. . . .

"About Baghdad, too, it is a little difficult to enthuse if you have been there. Constantinople, yes; but not Baghdad. Anyway, in twentieth-century Yarkand we can match the characters in 'Hassan' and the things they did in eighth-century Baghdad. Take the Chief of the Beggars, for example. The Beggars, or *Qalandars*, are a guild recognized by the authorities with their *Shangia* or Chief, just as in old Baghdad, and the Chief of the Beggars is one of the wealthiest men in Yarkand. This is because he and his men are in close alliance with the *Shangia* of the *Pashraps* or Chief of Police (a Turki subordinate official) and *his* men. The two Chiefs co-operate in the organization of burglaries and thefts, sharing the spoil. Practically everything that is stolen in Yarkand comes eventually into the hands of one or other of these two men. Since the Chinese made opium contraband a few years ago, too, they have reaped a rich harvest out of the illicit trade in that drug between Afghanistan and Yarkand.

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[1] The result of the Governor of Sinkiang's prohibition of opium cultivation and importation has been instructive. Until it became contraband, the consumption of opium in southern Sinkiang was comparatively small and prices were low; but once the import from Afghanistan and Semirechia was prohibited, the price went up and it became "the thing" not only to smoke but to smuggle it. There came to be big money in the business, and this, together with the excitements of opium-running among the wild mountains of the Sino-Afghan frontier, attracted the most adventurous spirits in the country. The Urumchi Government and the more efficient of the District Magistrates do their best to stop the smuggling, which is only as profitable as it is because there is absolutely no cultivation of the poppy in Sinkiang, a fact to which the Goverment point with justifiable pride;

/Chinese Moslems (Dungans)/

S N 563 183 709 431 [651] religious teachings. According to the religious code it is obligatory for a man of means to contribute a certain amount of his wealth to public charity. Next to worship, this is the most important duty in Moslem society. The original idea of helping the poor and needy evolved into a tax (ten per cent on agricultural produce and two and one-half per cent on animals) collected from all believers for religious and public welfare purposes. Another form of alms, the sadaqa, is a voluntary offering. Public welfare supported by the tax, after the collector's fee is deducted, includes freeing slaves, assistance to persons who became indebted for good reason, making holy war to defend the people and the faith, and aiding needy travelers.

S N 563 796 735 During the month of Ramadan (fasting) donations and offerings are collected for public welfare purposes. The amount is not fixed, and the act of giving is voluntary. A sense of public responsibility is strong among these people. Not only do they give regular allowances to the needy in their own communities, but they help needy outsiders of their own faith.

S N 563 788 554 The Hajjis, or those who have completed the pilgrimage to Mecca, are highly respected in the Moslem community, and wear special badges to mark their distinction. The opportunity to journey to Mecca is the dream of all Moslems.

c. Virtue

S N 563 577 779 It is important for the individual to cultivate the true concept of peace and submission. The concept of peace involves such ideals as mutual cooperation and aid among mankind, mutual understanding among religions and peaceful co-existence of nations to achieve world brotherhood. The concept of submission means to submit oneself wholly to Allah and follow his teachings, sacrificing self-interest for the promotion of happiness for mankind.

S N 563 515 Personal cleanliness, both internal and external, is most important. Cleanliness in eating habits and personal hygiene is thought to develop a clean soul, free of evil thoughts and immoral conduct.

d. Racial superiority

S N 563 186 The Chinese Moslems regard themselves as a special group, superior to their Chinese neighbors. As students and officials, their attitude toward respect for the emperor and for Confucius has, in the past, been one of compromise. Compelled by law to conform, they excused themselves on the grounds that they did so outwardly but not in their hearts. The old and the new sects of Chinese Moslems, although bitterly hostile toward each other and at times engaged in armed conflict, on the whole present a united front toward the Chinese and the rest of the world. [798]

/The Kirghiz/

563 When a Kirghiz travels, he brings along a few balls of qurut and
262 supplements them with wild rhubarb and celery which he finds
[484] on the mountainsides.

Bread is made in solid lumps leavened with sour milk. The
• [735] poor cannot afford bread. They eat large quantities of mash.
Meat is a luxury. A sheep is killed only on an important occasion, but when the hunter is successful his family enjoys game meat.

c. Clothing

563 The people dress in keeping with the severity of the climate.
291 Men wear long coats padded with cotton-wool. Trousers are also padded, and tucked into the leather knee-boots. Fur caps are pulled down over the ears to protect them from the bitter cold. Leather slippers are worn inside the boots, and the boots are removed when one enters the tent.

Women's dress is similar to that of the men, except for the headgear. The women's headdress is a large turban of muslin or similar cloth, nine to twelve inches high and of corresponding thickness. For dress, men wear embroidered skullcaps surmounted by sheepskin hoods lined with wool. They also sometimes wear a conical hat with two slits at the bottom to allow the brim to turn up.

3. Custom

563 Girls are at a premium in Kirghiz society, and the father of
583 a would-be bridegroom has to pay a handsome price for the
562 bride in money or its equivalent in livestock (thirty to three hundred sheep and two to thirty camels). Parents betroth their
563 son when he reaches the age of six or seven, to some neighbor's
584 daughter of about the same age. A bride price is then settled by
583 women relatives of both families. The boy's father pays a first annual installment, and the girl's father gives the boy a shirt or coat as a token of the betrothal. Then the marriage contract is complete. If for any reason the contract is broken, the in-
563 stallments paid are refunded. When the agreed amount has been
585 paid in full and the bride and groom have reached the proper
[582] age (fourteen for girls, sixteen for boys), the boy's parents invite all the neighbors to a feast and announce the marriage. The bride and groom do not attend the feast, but remain in their tents all day. There is no ceremony. The feast and announcement, known as the Nikah, constitute the wedding.

563 The bridegroom is not yet allowed to take his bride away
585 from her home. She continues to live with her parents for two
591 to five months, during which time her parents make and furnish a tent (aq-ai) for them. Meanwhile the boy remains at home, if it is nearby, or in a tent lent him by the girl's parents. He may
[606] go every seven or ten days and stay with the girl in her tent, but the visits must be kept secret from her father. If he appears before his father-in-law, it must be as a stranger.

/The New Uighurs/

563 796 Yengi-Yil (New Year).

Rōse-hāyt, a solemn holiday, is celebrated in the ninth month according to the Moslem calendar, and lasts three days. The [785] holidays follow the thirty days of Rōse fast, which resembles the Ramadan fast discussed previously. During the three days, everyone stops work and visits friends and relatives. In each [574] household, guests are served meats, boiled eggs, fruits, all [262] kinds of cakes and sweets, and tea.

Kurban-hāyt is also a three-day holiday. On the first day, the orthodox go to the mosques at sunrise and pray for two [184] hours. After they return to their homes, every adult male in a [782] rich family kills a sheep. Among the poor, only the head of the [775] house kills a sheep. These sheep are sacrificed to Allah, who, they believe, will make their journey to the Garden of Eden easier after they die. Then there is celebration and feasting. Musicians play all day long in the streets and bazaars, while both men and women dance.

Yengi-Yil, the New Year, begins with the first lunar month, and is also celebrated for three days. No services are performed in the mosques at this time. Musicians play, and there are singing, dancing and feasting throughout the community. It is the custom for women to sing on swings constructed for the occasion in the bazaar.

563 796 184 Nazara is a celebration observed by the wealthy in connection with weddings, birth and circumcision. The host holds open house for his friends, and gives bread and meat to the poor. As the rich are enjoying the host's hospitality, the poor are clus- • [735] tering at his gate awaiting the distribution of food. Each receives a large loaf of bread and a slice of meat, and is expected to call down the blessings of Allah upon the benefactor. The hospitality and charity extended by the host are considered to enhance his merit.

6. Leisure, music and dancing

563 519 533 535 When the crops are gathered and the field work is completed, both men and women like to visit the bazaars in the neighboring towns. They go for the entertainment, and for the news and gossip circulating in the bazaar. The well-to-do give evening parties for their friends and relatives, and always there is an orchestra at the party, to play for singing and dancing. According to custom, only two persons dance at a time. They dance slowly and smoothly, with no quick or lively movements. Their dancing is very graceful, but monotonous. Party refreshments are cold meats, pastries, fruits and tea.

563 519 Although most of the New Uighurs lead a hard and humdrum type of life, they become gay and animated when they sing and listen to music. They exploit every possible occasion to have a good time—weddings, birthdays, circumcisions, even ablution

/Chinese Moslems/

any should oversleep and fail to eat the necessary food before daybreak.

The regular practice of Zakat is practically unknown to the Chinese Moslem community. Only during the month of Ramadan, when charity is extended to the poor and donations are given to the ahung are alms given in a form resembling Zakat. There is no fixed amount given and the act itself is purely voluntary. The only form of sadaqa (voluntary alms) given is the sadaqa el-fitr given in the three days of Id el Fitr (the Moslem New Year). These offerings can be made in cash or in goods.

Particularly among the Chinese Moslems of the Northwest the practice of pilgrimage to Mecca was observed. The Hajjis, or those who completed their pilgrimage to Mecca, were highly respected in their communities. Pilgrimage has decreased considerably in the last years. The Hajj organized by the China Islamic Society in 1952 did not reach Mecca; they went as far as Pakistan and returned to Peking, for reasons that were not specified.

Id el-Fitr, the New Year, is the best observed of the different Moslem holidays. It occurs during the first three days of the tenth month. Special services are held in the different Moslem communities, and great feasts are given to celebrate the occasion.

In general the Chinese Moslems do abstain from pork and wine as their religion commands. They will not eat meat that has not been killed in the approved Moslem fashion. Many of the merchants, carters and others who travel carry their own utensils, and often, where there are no Moslem communities, carry their own food so as to avoid food that is prohibited by their religion.

The influence of the general Chinese beliefs on the Moslems has been noted by many, particularly by D'Ollone. Ancestor worship is the core of the non-Moslem Chinese belief. It is not restricted to domestic worship but extends to religious devotion to the graves of the ancestors, which are designed to assure the peace of the deceased and are a scene of devotion every anniversary. The Moslems of the Northwest have been so influenced by these traditions that, in the secrecy of their homes, most of them burn incense in front of the ancestors' tablets. In evidence of this custom, D'Ollone brought back two vases which served the purpose of ancestor worship. Both of these vases belonged to Chinese Moslems, and had Moslem religious inscriptions in Arabic. The practice of pilgrimage to the well kept tombs of the ancestors is also found among the Chinese Moslems of Kansu. Some of the bigger tombs are quite elaborate and include, besides the monuments, a mosque, school halls and lodging places.

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and the Turkis are likely to make untrustworthy soldiers.

J. Material Concepts

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One of the most important standards according to which an individual's place in society was measured in Sinkiang was the extent of his wealth (Türk: zenginlik). The wealthy merchants and landowners for centuries occupied the leading positions in society, while those who lacked property, the poor and the beggars, were at the bottom of the social ladder. Wealth was considered as a sign of God's blessings (Türk: Al'ahin nimetleri) and of the individual's earthly wisdom. A man of property commanded political power as well as an important position in society, while a man who had been reduced to poverty lost all his prestige. Poverty was considered a disaster, as the following folk song indicates:

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"My horse is gone from before me,
My whip is no more at my side.
Even though this be my native land
Poverty is come upon me."

(C.P. Skrine, Chinese Central Asia, p. 208)

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From the Communist propaganda, it seems their intention is to eliminate the wealthy classes. It is difficult to tell how many of the leading property owners have become influential under the present regime as "Communist" leaders, and how many have been truly eliminated. If Communist doctrines are truly pursued, a new attitude in regard to property, will have to be developed. The association of property with the individual will cease, since the property will be transferred to the ownership of the state. We have indications that such a transformation has not fully occurred. The leadership of the Moslem community, however, has been transferred from its wealthy members to the party officials. An individual cannot aspire any more for advancement in terms of gathering more property, but only in terms of becoming an important party member.

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As regards science (Türk : bilgi, verb. 'knowledge', the term is as old as recorded Türkic history) there was not much of it p prior to the Communist revolution. The only type of knowledge prevalent among the population was the knowledge of religion, of Islam, and the scholars of the Turkic community were its Islamic scholars, and not those versed in secular education. However, with the dependence of the new regime on the new regime of science and scientific achievements (sometimes the term science corresponds to what we mean by it, and often it is used to embrace much more), a new emphasis has been put on the sciences. There are very few among the Turkic people in Sinkiang who are familiar with any of the sciences, and therefore there still is no basic attitude or reaction to the world of science. It is regarded with mixed curiosity, admiration and fear. The term "science"